

Compliments of
H. C. Melancon
A ——— " ———

HISTORICAL DISCOURSE

DELIVERED IN THE

PRESBYTERIAN CHURCH,

OF

GREENCASTLE, PENN'A,

AUGUST 9th, 1876,

BY

REV. D. K. RICHARDSON.



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CORRESPONDENCE.

GREEN CASTLE, PA., Aug. 16th, 1876.

REV. D. K. RICHARDSON :—*Dear Sir* :—At a special meeting of our Missionary Society, Aug. 15th, the “Historical Sermon” delivered by you on the 9th was highly eulogized, and we kindly ask a copy for publication, to be sold for Missionary purposes.

Your's very truly,

MRS. H. J. AGNEW, *Pres't.*
MRS. M. W. WELSH, *Sec'y.*
MRS. E. W. ROWE, *Treas.*

GREEN CASTLE, PA., Aug. 18th, 1876.

MRS. H. J. AGNEW, MRS. M. W. WELSH AND MRS. E. W. ROWE :—*Ladies* :—Your note of the 16th inst., informing me of the action of the Ladies' Missionary Society, requesting a copy of my “Historical Sermon” for publication, for the benefit of the Society, is before me. With many fears that you will realize little, if anything, for the Society from its sale, I yield to your wishes and place the MS. at your disposal.

Obediently yours,

D. K. RICHARDSON.

SERMON.

DEUT. 32: 7.—“Remember the days of old, consider the years of many generations : ask thy father and he will show thee ; thy elders and they will tell thee.”

These are among the last words of Moses to the children of Israel. He had reached what would now be considered the great age of one hundred and twenty years ; and had just been warned by God of his approaching end. During the forty years that he had been Israel's leader, he had witnessed many sad evidences of their fickleness in the service of God. They seemed to forget so soon the signal interpositions of Divine Providence in their behalf, and were so easily drawn away to the service of other gods. They were slow to profit by the lessons of their past history. It was not without reason, therefore, that Moses feared there would be great declension among them after he should be gone. Indeed, it had been revealed to him that such would be the case. Hence, when the people of Israel had gathered around him for the last time, he briefly rehearsed their history, and then earnestly and affectionately exhorted them to remember the past, to consider well the lessons which it taught. It was not to gratify an idle curiosity that he referred to their history. It was not to indulge in self-exaltation. The object was to direct their attention to the evidences which their history furnished of God's faithfulness and goodness in fulfilling His promises to bless them that fear and serve Him. Their history abounded in lessons of mingled encouragement and warning. That these lessons might be impressed upon their minds and hearts, he exhorted them to remember the days of old, to consider the years of many generations. It was a time for retrospective thought and study.

Such a time also, is the present. All our present surroundings and associations admonish us to remember the days of old.

It is not to gratify an idle curiosity that we would review the past, but that we may profit by the lessons which it teaches; lessons that we have no less need to learn than the people of Israel; for we, like they, forget so soon the dealings of God with our fathers; what evidences the past furnishes of His faithfulness and goodness. All histories abound in lessons of encouragement and warning. Church history is especially interesting and instructive; and no part of it more so than the history of the particular congregation amidst whose influences one's own spiritual life has been nurtured and character moulded. Hence, in calling to remembrance the days of old your attention is directed to the history of this church with which the lives of so many of us have been interwoven, and to whose influences under God we are so much indebted. Just here, I wish to make a general acknowledgement. In preparing this discourse I have drawn freely from the historical sermon preached a few years ago by my predecessor, Rev. J. W. Wightman. In a recent letter, Mr. Wightman states that when he prepared his sermon he had the records of Presbytery before him, and that all statements and quotations from the minutes of Presbytery are taken directly from the records. Just at this time the old Presbyterial records are in such demand that it is difficult to get access to them. Hence, I have thought it quite sufficient for all purposes of historical accuracy to take the testimony of these records as quoted by Mr. Wightman. This general acknowledgement will be regarded as sufficient.

The history of this church may be divided into three nearly equal periods, each being nearly a half century long.

THE FIRST PERIOD extends from the origin of the Church to the close of the Revolutionary War.

That which distinguishes this period from the subsequent history of the church was the unsettled condition of the country; the stormy times in which the church was born, and through which its infancy was passed. The movement which resulted in the establishment of a church here began in the storms of persecution, which prevailed nearly two centuries ago in Scotland and the North of Ireland. The English government undertook to prescribe the form of doctrines and order of worship for her subjects. The Presbyterians, among others, refused to submit to having their consciences bound in this way. They were devotedly attached to the Westminster

standards as embracing the system of doctrine taught in the Scriptures. They loved their own order of worship and believed it Scriptural. Their refusal to submit to the order of the established church was followed by persecution, continued through a long series of years. It was fierce and cruel. The ministers were deposed and imprisoned. Many of them were put to death. Worshipping assemblies were frequently broken up by armed soldiers. They met for worship in hidden places and in the middle of the night that they might escape detection. The account of those persecutions forms one of the many bloody chapters of history. At last, worn out with the unequal contest, but determined never to give up their faith, many of them fled to this country. They were induced to take this step that they might be free to worship God according to the dictates of their own conscience. Love of liberty rather than the hope of gain brought them here.

Such were the people who originally settled in this Valley; such the scenes in which originated the movement that resulted in the establishment of the Presbyterian Church here. They came from Scotland and the North of Ireland; chiefly from the North of Ireland, many of them from the county of Antrim, from which our own township doubtless got its name. They were called Scotch-Irish from the circumstance that they were Scots or the descendants of Scots, who had been induced by King James to settle in the North of Ireland, on the large landed estates forfeited by the Irish lords on account of their conspiracies against the Government. They had been born or lived on Irish soil, but they had in their veins pure Scottish blood. The first settlement in this part of the Valley, by these people, was known as the Conococheague settlement; and embraced all of what is now Chambersburg, Loudon, Mercersburg, Green Castle and the surrounding communities. These towns, of course, had no existence until long afterward. The settlement seems to have been begun by the immigration of a few resolute men and women as early as 1731-32. These were soon followed by others. Some of them came directly from the old country, and some from other parts of the Province. They were, as we have seen, a people of deep and earnest religious convictions. Accordingly, when their number must still have been small and much scattered, when most of them could have had scarcely more than a cabin up and a few acres of ground cleared, they sought the services

of a minister. It was a rare privilege for Presbyterians to meet and worship God, and listen to the preaching of his Word without fear of being molested. It was for the enjoyment of this privilege that as early as 1735 or, 36, not more than four or five years after the first settler located within the bounds of what is now Franklin county, the people of Conococheague engaged the ministerial services of a Mr. Williams, from England. Contrary to Presbyterian order, the people, it seems, entered into this engagement with Mr. Williams without asking the consent of Presbytery; for it appears from the minutes of the Presbytery of Donegal, to which all the churches in this region belonged, in an early day, that Presbytery refused to sanction the employment of Mr. Williams. The very fact that he came here and commenced preaching without asking leave of the Presbytery, showed a want of regard for Presbyterian order. This, together with the circumstance that he came from *England*, where the influence of the Established Church was predominant, doubtless made them hesitate to sanction his employment. But as they were unable to send the people a minister themselves, they granted them leave to apply to the Presbytery of New Castle for supplies. This application, if ever made, was probably unsuccessful, for in November of the following year, 1737, Presbytery sent out Mr. Samuel Caven, a licentiate under their care, to labor as a supply among the people of Conococheague. "At the same time Mr. Samuel Thompson, another licentiate, was sent to Carlisle and Silver Spring, or Upper and Lower Pennsboro', as they were then called." The settlement at this time was rapidly increasing in numbers. Proud is quoted, as saying in his history, that, "in the year 1729 six thousand Scotch-Irish came to the Province of Pennsylvania, and that before the middle of the century nearly twelve thousand arrived annually for several years." In the month of September alone, 1736, just the year before Mr. Caven was sent here as a supply, a thousand families sailed from Belfast. Owing to this large immigration the number of settlers here, as well as in other parts of the Province, increased with almost incredible rapidity; especially after the purchase of the lands from the Indians in 1736, and the opening of an office for the sale of lands the following January. Previous to this the settlers had merely located on these lands under a license from the proprietary agents, with the consent of the Indians. The population here

increased more rapidly than further down the Valley. The Penns offered special inducements to settlers to come in and occupy the lands along the border to prevent the encroachment of the Marylanders. So rapid was the growth of the the population, that it was soon found after the arrival of Mr. Caven, that the field was too large and the work too much for one minister. Accordingly, at the next meeting of Presbytery, in June 38, Benjamin Chambers and Thomas Brown appeared in Presbytery and made application for the services of Mr. Thompson, who had been invited by the people to join Mr. Caven. With the consent of the Presbytery Mr. Thompson accepted the invitation. He remained, however, on the field only about a year. The people failed to keep their engagement with him in reference to the payment of his salary. So he returned to Silver Spring, where he was ordained and installed as pastor, on the 14th of November, 1739. After his installation, the members of Presbytery, numbering probably not more than five or six, set out on a journey to the Conococheague settlement, where they met in session on the 16th. This journey was doubtless made on horseback, and must have required more than a day's time. Circumstances, as we shall see, render it very probable that that meeting of Presbytery was held in this neighborhood, in a log church then only recently built. One item of business was to inquire into the failure of the people to pay Mr. Thompson as they agreed. The minute of the Presbytery in reference to this matter is that "Richard O'Cahon, Joseph Armstrong, Benj. Chambers and Patrick Juck have publicly engaged to pay Mr. Thompson the sum of one pound five shillings, at or before the next meeting of Presbytery, as being the whole of arrears due him by the people of Conococheague." The chief item of business, however, was the ordination and installation of Mr. Caven, as pastor of the congregation of East Conococheague. But previous to this and about the time of Mr. Thompson's arrival, the people, without asking the leave of Presbytery, amicably agreed to divide the congregation into two, the one to be known as the East Conococheague and the other as the West Conococheague. After the parish system of the old country they established a boundary line between them, extending "West from Alexander Dunlop's to the fork of the creek, and thence the creek to be the line until it come to the line of the Province."

When this irregular proceeding of the congregation in undertaking to form congregations and organize churches, was reported to the Presbytery, it caused quite a discussion. The following is the minute made by Presbytery of their action in the case: "The affair of Conococheek resumed, and several papers being read and a pretty dale said by several persons on that affair, at last the Presbytery understanding that the people of the East and West sides of the creek had agreed among themselves to divide into two societies, the one on the East and the other on the West side; and those on the East side having presented a call for Mr. Caven to be their minister, the Presbytery taking these things into consideration, do in the first place, considering circumstances, approve of the division, though we think they have acted somewhat precipitantly in separating without consent of the Presbytery, and have likewise presented the call of the East side to Mr. Caven, which he has taken under consideration." The arrival of Mr. Thompson, the division of the congregation, and the call of the East side to Mr. Caven, all occurred about the same time, in 1738. It appears, however, that the call to Mr. Caven was not unanimous, and from this and perhaps other reasons, his installation was postponed. But he continued to preach as pastor elect until the fall of '39, when the opposition had so far subsided that all consented to his installation. It was mainly for this purpose that the meeting of Presbytery, to which I have already referred, was held. After a satisfactory arrangement had been made about the payment of the balance of Mr. Thompson's salary, James Lindsay appeared as commissioner from the congregation, and in their behalf, requested the Presbytery to install Mr. Caven as their pastor. When inquiry was made about the amount of salary promised, the commissioner stated "that their subscriptions for his support among them amounted to forty-six pounds, which they will make good, and what can be had over and above shall be allowed him; further, that they will do what they can to procure him a plantation to live upon." There is no probability that this plantation was ever procured. Presbytery proceeded at once to ordain and install Mr. Caven in "the presence of both societies," that is the congregation here and the one at Falling Spring. At this same meeting of Presbytery, held on the 16th of November, 1739, it was agreed by the congregation through their commissioner that "their

other meeting house should be at Falling Spring." This implies that they already had a meeting house somewhere in this part of the congregation. There is very little doubt that it stood near the spring East of town, where the Red Church was afterward built. A number of circumstances which cannot be enumerated here point to this conclusion. In appearance it doubtless resembled the "meeting-house" built shortly afterward at Falling Spring, which is described as having been "formed of logs, entered by a door on the Eastern side and one on the Southern, and lighted by long narrow windows which were of the width of two panes of glass, and reached from one end to the other of the building." These then appear to be the facts in reference to the early history of this church. In 1737 Mr. Caven, then a young man, was sent here to labor as a missionary, having nearly all of what is now Franklin county for his field of labor. In '38 he was joined by Mr. Thompson, when the congregation was divided, and the East side called Mr. Caven to be their pastor. In November '39, Mr. Caven, after preaching about a year as pastor elect, was ordained and installed. Of the size and spiritual condition of the congregation at this time, we know very little. All the early sessional records, if any were kept, have been lost. We learn from other sources, however, that eleven years later one hundred and thirty families were living within what is now Antrim and Washington townships. Probably not less than a hundred of these families were Presbyterians, all of whom attended the East Conococheague Church, as it was then called. This would make quite a large congregation. But the congregation had doubtless increased during this eleven years and was probably not more than half as large when Mr. Caven was installed.

The pastorate of Mr. Caven was brief. He seems to have been a very impulsive man. He soon got into trouble. In less than a year after his installation, a portion of the congregation at Falling Spring preferred charges against him before Presbytery. Dr. Nevin makes the following quotation from the minutes of Presbytery as expressing their judgment in the case: "Though they could not find any gross immorality proved against him, yet they thought he ought to be admonished for some expressions which appeared to them imprudent and unguarded, such as speaking of his sacred office under the notion of a trade, and his running to drive the devil,

and accordingly they admonished him and yielded to his request to be dismissed from his congregation." But after all Mr. Caven must have been a good man at heart ; for three or four years later he was recalled to the South side of East Conococheague, which evidently means the congregation then in this neighborhood. Previous to this he had come from Virginia where he was laboring as a missionary, and preached as a supply, both here and at Falling Spring, showing that, notwithstanding his faults, the people had confidence in his piety. But he was probably not installed a second time. A year after he was recalled to this congregation he received a call from the congregation at Silver's Spring which he accepted. Here he labored until his death in 1750.

After Mr. Caven left this in 1741 the whole Conococheague settlement, it appears, was left without the regular ministrations of the Gospel for ten or twelve years, except the few months that Mr. Caven spent here after he was recalled in '44. They had supplies occasionally, but were without the oversight of a regular pastor. It is true there is a gap in the records of Presbytery about this time for eight or ten years, so that there are no official records to show whether the congregation had a pastor or not. Still, if they had had a pastor we would probably find some allusion to it somewhere. There were several reasons for this long vacancy. During this period the Indians were already causing considerable trouble. At this time there was also a great scarcity of ministers, the number of congregations being much larger than the number of ministers. Congregations were also greatly distracted over questions growing out of the revival of 1732. Subsequently, during the pastorate of Mr. Long, this congregation actually divided for a time, a portion worshipping under a tent pitched on the farm now owned by Mr. William Henneberger. It was for these, and perhaps other reasons, that the congregation here was so long vacant.

But at length the congregation of East and West Conococheague, (now Mercersburg), united in a call to Rev. John Steele in 1751 or 1752. Two or three years after Mr. Steele's settlement, his congregations were broken up and completely dispersed by an invasion of the Indians. Here let us notice some of the difficulties and troubles which mark the early history of the church and distinguish it from subsequent periods. Long before the settlement of Mr. Steele, the trouble with the

Indians begun. One cause of complaint on the part of the Indians, and which incited them to acts of violence, was the settlement of some of the whites upon their lands without their consent. They were also dissatisfied, and not without cause, about the boundaries of the lands which they had sold. But the chief source of trouble was the traffic in intoxicating liquors which the traders carried on with them. Mr. Chambers in his pamphlet, quotes an early historian as saying that in their conferences with the Proprietary and officers of the Provincial Government, the most early, frequent and continued subject of complaint was the "long tolerated usage of traders, licensed by the government, carrying to their towns and trading posts, rum and other intoxicating liquors for traffic by sale or barter—many of the Indians under the influence of this drink, were tempted to part with all they had for it to their degradation and ruin, were excited to broils, blood-shed and murder; and when restored to sobriety they found themselves deprived of their skins and furs, and were left without anything of value to clothe themselves or their families, or to procure the ammunition necessary to enable them to resume the chase. Their destitution made them desperate and ready to embark in any project, though of peril, when there was any hope of plunder or reward." Proclamations were issued almost annually by the Provincial Governor, calling on the officers of the Government to enforce the laws against this traffic. The trouble from this cause became so serious at one time that it was feared the result would be a general war with the Indians. The Governor of Pennsylvania in his message of 1744, says: "I cannot but be apprehensive that the Indian trade, as it is now carried on, will involve us in some fatal general war with the Indians. Our traders, in defiance of the law, carry spirituous liquors amongst them and take advantage of their inordinate appetite for it, to cheat them of their skins and wampum which is their money." And then he charges them with another crime too abominable to be named. He adds: "Is it to be wondered at, then, when they recover from their drunken fit they should take some revenge."

Though no general war broke out at this time, as was apprehended, the Indians were incited to frequent acts of depredation and violence, keeping the white inhabitants in an almost constant state of anxiety and alarm. Quite a number of the whites at different times were killed or taken captive. Thus early

in the history of our country, the liquor traffic appears with blood upon its skirts ; and from that day to the present time, it has been the cause of more poverty, wretchedness, crime, violence and murder than all other causes put together. But soon after Mr. Steele's settlement, the English and French Governments became involved in war. We were then the subjects of the English Government. The Indians, smarting under their recent grievances, were easily induced to become the allies of the French. These savages began their incursions as early as 1754. But in the fall of 1755, emboldened by the defeat of Braddock, a large party of them suddenly appeared in the Great Cove west of this, when a scene ensued that is indescribable in its atrocities. The following extracts from a letter to Governor Morris, dated Conococheague, Nov. 2, 1755 and signed by Adam Hoops, may afford some idea of the horrible scenes through which they passed.

"To the Hon. R. H. Morris, Esq., Governor of the Province of Pennsylvania, Sir : I am sorry I have to trouble you with this melancholy and disagreeable news ; for on Saturday, an express came from Peter's township that the inhabitants of the Great Cove were all murdered or taken captive and their houses and barns all in flames. We, to be sure, are in as bad circumstances as any poor christians were ever in. For the cries of widowers, widows, fatherless and motherless children with many others for their relations, are enough to pierce the hardest hearts. It is likewise a very sorrowful spectacle to see those that escaped with their lives, have not a mouthful to eat or bed to lie on, or clothes to cover their nakedness or keep them warm, but all they had consumed into ashes. How shocking it is for the husband to see the wife of his bosom have her head cut off, and the children's blood drunk like water by these bloody and cruel savages."

At the time of this writing, the Indians had already advanced into the main settlement on the Conococheague, and commenced their work of butchery and destruction. In the defense made against these savages Rev. Mr. Steele, the pastor of the Presbyterian Church, and probably the only minister within the bounds of what is now Franklin county, was a prominent actor. He marched at the head of a company of his own parishioners, in defense of their homes. In the letter from which I have just quoted, the writer says :--
 "The Rev. Mr. Steele, Esq., and several others with us to the

number of about one hundred, went in quest of the Indians with all the expedition imaginable but without success." Mr. Steele was regularly commissioned by the Governor as captain of a company. Frequent mention is made of him and his men in the history of those times. He was a brave and fearless man. At one time he was in charge of Fort Allison, located just West of town, near what afterwards became the site of M'Cauley's Mill. He was not unmindful, however, of the higher commission which he held as messenger of the Prince of Peace. The following incident affords an illustration of the character of the man and the difficulties under which he discharged his ministerial duties. It was the Sabbath. The congregation had assembled in a barn standing on the farm now owned by Mr. Adam Wingerd. They brought their arms with them. When Mr. Steele entered the rude pulpit, which had been erected, he hung his hat and rifle behind him. The male members of the congregation sat listening to the Gospel message with their arms at their side. While in the midst of his discourse some one appeared and quietly called a member of the congregation out, and told him of the murder of a family, by the Indians, of the name of Walter, at what is now known as Rankin's Mill. The awful story was soon whispered from one to another. As soon as Mr. Steele discovered what had taken place, he immediately brought the services to a close, took down his hat and rifle, and at the head of the members of his congregation, went in pursuit of the murderers. It was in the midst of difficulties such as these, that most of his ministry here was spent. Services were frequently suspended for weeks and months at a time.—Two or three times the settlement was almost abandoned. Scarcely an inhabitant remained except those who garrisoned the forts, among whom were brave Mr. Steele and his men. His "meeting-house," on the West Conococheague, was turned into a fort, and afterward burned by the Indians. It is not improbable that the torch was applied to the "meeting-house" here, which may account for their meeting in barns.

This state of things lasted for about ten years. Not until 1765 or '66, was there anything like a permanent feeling of security. As late as August 1764, about three miles North-West of this, a school teacher and eighteen or twenty children were all murdered by the savages. How different the circumstances under which our fathers worshipped, from those un-

der which we have assembled here to-day. Just previous to the murder of this school teacher and scholars, and at a time when it was hoped the Indian troubles were about over—a hope however, which, as it proved, was not well founded, and doubtless that he might the better pursue his work, as a minister—Mr. Steele accepted a call to the church at Carlisle, where he spent the remainder of his days. His remains lie in the old cemetery at that place. He lived in times that tried men's souls, and nobly and well did he do his work. Some of his descendants are still among us. Several of his great-grand children and great-great-grand children are members of the congregation at the present time. Verily, to him the promise has been fulfilled: "I will be a God to thee and thy seed after thee." At the close of the war, the country presented a scene of utter desolation.

But the men and women of those days were not easily dismayed. They were inured to hardship. They immediately set to work to re-establish their homes, and the ordinances of God's house. Accordingly in 1767 or '68, they secured the services of Rev. James Lang, or Long, as he was commonly called, who divided his time between this place and Falling Spring. Mr. Lang was not regularly installed as pastor until 1769. He lived about three miles North-East of this, on the farm now owned by Mr. William Bender. It is more than probable that the old Red Church was built about the time of Mr. Lang's settlement. It is very evident that it was built before the Revolutionary war: It could hardly have been built before the close of the French and Indian war in 1765. All the probabilities are that the original church had been destroyed by the Indians or had fallen into such a condition of decay as to be unfit to occupy; and that, encouraged by the presence of a pastor and the return of peace, they immediately set to work to build a new church. Nearly twenty years ago the following description of this building appeared in the columns of the village paper, from the pen of one of the young men of the congregation: "The old meeting-house which was built at least one hundred years ago, stood at the Northern end of the grave-yard, the ground gently sloping from it to the spring bubbling forth, a few rods below. It was built after the fashion of most of the churches of that period, a one-story frame building, $42\frac{1}{2}$ by $28\frac{1}{2}$, weather-boarded, and painted red. The inside was ceiled and lined

with boards. There was a broad aisle running across the building just in front of the pulpit, which stood at the middle of the North side of the house. From this aisle, which communicated at each end with a door, ran at right angles two other aisles, leading to the front side of the building; each of these also connecting with a door. The pews were arranged on either side of these latter aisles, with some on each side of the pulpit, which gradually raised in height from the pulpit to the wall, so that the wall seat was on a level with the floor of the pulpit, and above the heads of most of the congregation. During the pastorate of the Rev. Robert Kennedy, for want of sufficient room, an addition twelve feet wide was made to the front. The pulpit was old-fashioned and rough, of a circular form and extending some feet from the wall; above it was an oval-shaped sounding-board. There was a broad place in front of the pulpit and between it and the pews. Here stood the pious clerk, "well-formed and sober-faced, with whose pitch all people's voice did go." A small, rough log building about twelve or fifteen feet square, with a large chimney in one end, stood some thirty yards East of the church, which was called the 'study house.' Buildings of this kind were connected with most of the churches of the early days of our history, as a receptacle for the saddles of the congregation in rainy weather; as in those days they generally came to church on horseback. Many years after the church was built, there were but two carriages in the congregation, one of which was owned by Col. Allison, the founder of our town. In later years the minister occupied this little building, when he chanced to arrive before church hour, in preparing for the services; and after the forenoon service was over would resort to it to reflect upon his afternoon sermon. The church session also met here; for as they often came from a distance, they were obliged to hold their meetings on the Sabbath when they collected for the exercises of the day." Such was the building with its surroundings, in which our fathers worshipped before, during, and after the Revolutionary war. How many blessed memories cluster around that old Red Church. How much the community owes to the hallowed influences which emanated from it. The ground on which it stood has become sacred with blessed memories of the past. How many who once worshipped there are now worshipping before the the great

White Throne whence they shall go no more out forever. It was unquestionably a day of great joy when the Red Church was completed. It was one of the finest churches of that day and far better than any of them had ever worshipped in before. But it was not long until signs appeared of the approach of another storm. The colonists were already loud in their complaints against British rule. Soon they began to talk of war. About six years after Mr. Lang's settlement, and soon after the completion of the new "meeting-house," the storm burst over their heads. Everywhere men were flying to arms. What a horror the sound of war must have had for those who witnessed the scenes of 1755 and '56. Those awful scenes were still fresh in mind. But the Presbyterians were loyal to the core and to a man. Bancroft says: "The first public voice in America for dissolving all connection with Great Britian came from the Scotch-Irish Presbyterians." We may be sure that the Scotch-Irish Presbyterians here were not a whit behind their brethren elsewhere, in their devotion to the cause of freedom, much as they deplored the horrors of war.

It is upon record that the Presbyterian ministers of the Cumberland Valley were ardent supporters of the cause of American Independence. What part Mr. Lang bore in the struggle is not known, but there can be no doubt that he was in hearty accord with his brethren; otherwise he could not have remained pastor of this congregation. As showing something of the spirit of the people on this subject, we have a statement from the pen of Mr. George Chambers that he had seen among the papers of a deceased elder of the Presbyterian Church, at Chambersburg, a writing which purported to be a charge preferred against one of its members that "he is strongly suspected of not being sincere in his professions of attachment to the cause of the Revolution." Mr. Lang was then ministering half his time to the congregation at Chambersburg, and they never would have listened to him had they been in any doubt about his loyalty. Further, in June, 1775, at the breaking out of the war, a company went from the bounds of his congregation under the command of James Chambers as captain, to join the army at Boston, where they arrived in August. Such a thing as a disloyal Presbyterian was scarcely known. But those were trying times. The inhabitants were often put in terror by the Indians who now

took sides with the British, though they did not suffer from their ravages as they had done twenty years before. For eight years the struggle for independence went on. The close of the Revolution brings us to the close of the first period of the history of this congregation. In November, 1783, the army was disbanded and the soldiers returned to their homes. On the 16th of November, forty-four years before, Mr. Caven had been installed as the first pastor of the church. It had been an eventful period. Great changes had taken place. Most of those who were present at the installation of Mr. Caven had passed away. Many of them had fallen in battle in defense of their homes and their country. The country during all this period was, for the most part, in a very unsettled state. If there were not actual wars there were rumors of wars. The excitement of the times was not favorable to the spiritual prosperity of the church. And yet God had a people here whom He led and supported through all these storms. The church which they organized, over whose infancy they watched, for whose prosperity they labored and prayed in the darkest days of trial, still lives. The seed they sowed and watered with their tears, is still bearing fruit in successive harvests.

We come now to the SECOND PERIOD, *which extends from the Establishment of American Independence to the Union of the Associate Reformed with the Presbyterian Congregation.*

They now entered upon a new era. Previous to this they had been the subjects of Great Britain. Now they were free from British rule. They were American citizens, a fact which had a moulding influence upon their religious life, which we at this distance can scarcely appreciate. At the beginning of this second period, Mr. Lang had been pastor of the church about fourteen years. He continued in this relation nearly twenty years longer until 1802, making a pastorate of more than thirty-three years; considerably the longest in the history of the church. About ten years before the close of his ministry here, Mr. Lang gave up that part of his charge which was at Chambersburg. He was succeeded there by Rev. Mr. Speer, who had been sent out by Presbytery the year before to assist him in his work. It was at this time the congregations of Falling Spring, (or Chambersburg,) and East Conococheague became separate charges. Mr. Lang also

preached occasionally in the neighborhood of Waynesboro', which at that time, was evidently a part of this congregation. I have in my possession one of Mr. Lang's manuscript sermons, on Gal. II: 21. "For if righteousness cometh by the law, then Christ is dead in vain." It was preached to the congregation at Falling Spring, on the fifth Sabbath of July, 1768, and to this congregation on the fifth day of April, 1769. This was in the beginning of his ministry. It shows him to have been an able and faithful expounder of God's word. His long pastorate is evidence that he was a man of parts and scholarly attainments. As in the case of Mr. Steele, some of his descendents are now members of the congregation. These are the only two pastors who are represented in the congregation by their posterity. Not one of the descendents of any of the others is to be found among us. We have said nothing as yet of the session of the church. The first session of which anything is known consisted of Joseph Smith, Col. John Allison, Elias Davidson, Sr., the grand-father of Dr. James K. Davidson, Andrew Robison, Sr., and James M'Lain. These evidently were not the first elders, though they were the first of which we have any certain knowledge. Not one of their names appears in the list of taxables for 1751. They must have come here after that time and consequently could not have been members of the session at the organization of the church in '38. To the members of session already named there were added afterward, Robert Crunkleton, John M. Davidson, son of Elias, John Watson and Mr. Keller. These elders, it is thought, were ordained by Mr. Lang.

Here let us notice some of the changes in the community which took place at the beginning of this second period and during the latter part of Mr. Lang's pastorate; changes which have had their influence upon the congregation.

In 1782, the next year after the surrender of Cornwallis, which practically ended the war, the town of Greencastle was laid out by Col. John Allison. This church then, it appears, is nearly fifty years older than the town. There were some ecclesiastical changes also. I have said that the first settlers were nearly all Scotch-Irish Presbyterians. After the Revolution, however, a number of German families moved into the neighborhood, some of them coming from the region of Grind Stone Hill, where a German settlement was made in a very early day. These Germans were Lutherans and German Re-

formed or German Presbyterians, as they were then called. Somewhere between the years 1785 and 1790, they united in building a log church just back of what is now the Reformed grave-yard. All the services were conducted in the German language. A short time previous to this another congregation was organized, afterward known as the Associate Reformed Church, and of which I shall speak again. The organization of three new churches in a community where for half a century there had been nothing but Presbyterians was quite a change; and yet one doubtless wisely ordered by God, and which has been for the good of Christ's cause and the edification of His followers. When Mr. Lang began his ministry here, his was the only congregation in the neighborhood. At its close there were three others. After the release of Mr. Lang from his charge in 1802, this congregation formed a union with the congregation of West Conococheague or Welsh Run, and in October of the same year, extended a call to Mr. Robert Kennedy, a licentiate of the Presbytery of New Castle, which he accepted. The following April he was ordained and installed. The church seems to have been greatly quickened and blessed

ERRATUM.—The name of ROBERT ROBISON, for many years an active and honored member of Session, was inadvertently omitted from the list of Elders on the opposite page in copying the MS. for the press.

SCHOOL IN THE OLD STUDY HOUSE WHICH HAS ALREADY BEEN DESCRIBED. In the welfare of this school, Mr. Kennedy, a good classical scholar himself, took a deep interest. Some of the lads and young men trained in this school, afterward occupied positions of prominence and usefulness. Among them were Matthew Sinclair Clarke, clerk of the House of Representatives, Dr. George Clarke, Rev. John X. Clarke, who was noted for his pulpit eloquence, Thos. G. McCullough, Esq., Dr. John Boggs and Rev. John Lind, who was pastor of the Associate Reformed Church in this place, for twenty years. The value of such schools to a church and community can scarcely be over-estimated, and those in charge of them exert a profound and lasting influence of which they themselves are hardly aware. All honor to them. During the pastorate of Mr. Kennedy, Mr. Archibald Fleming and Dr. Andrew Heather-

preached occasionally in the neighborhood of Waynesboro', which at that time, was evidently a part of this congregation. I have in my possession one of Mr. Lang's manuscript sermons, on Gal. II: 21. "For if righteousness cometh by the law, then Christ is dead in vain." It was preached to the congregation at Falling Spring, on the fifth Sabbath of July, 1768, and to this congregation on the fifth day of April, 1769. This was in the beginning of his ministry. It shows him to have been an able and faithful expounder of God's word. His long pastorate is evidence that he was a man of parts and scholarly attainments. As in the case of Mr. Steele, some of his descendents are now members of the congregation. These are the only two pastors who are represented in the congregation by their posterity. Not one of the descendents of any of the others is to be found among us. We have said nothing as yet of the session of the church. The first session of which anything is known consisted of Joseph Smith, Col. John Allison, Elias Davidson, Sr., the grand-father of Dr. James K. Davidson, Andrew Robison, Sr., and James M'Lain. These evidently were not the first elders, though they were the first of which we have any certain knowledge. Not one of the names appears in the list of those who have come to the church.

During the latter part of Mr. Lang's pastorate; changes which have had their influence upon the congregation.

In 1782, the next year after the surrender of Cornwallis, which practically ended the war, the town of Greencastle was laid out by Col. John Allison. This church then, it appears, is nearly fifty years older than the town. There were some ecclesiastical changes also. I have said that the first settlers were nearly all Scotch-Irish Presbyterians. After the Revolution, however, a number of German families moved into the neighborhood, some of them coming from the region of Grind Stone Hill, where a German settlement was made in a very early day. These Germans were Lutherans and German Re-

formed or German Presbyterians, as they were then called. Somewhere between the years 1785 and 1790, they united in building a log church just back of what is now the Reformed grave-yard. All the services were conducted in the German language. A short time previous to this another congregation was organized, afterward known as the Associate Reformed Church, and of which I shall speak again. The organization of three new churches in a community where for half a century there had been nothing but Presbyterians was quite a change; and yet one doubtless wisely ordered by God, and which has been for the good of Christ's cause and the edification of His followers. When Mr. Lang began his ministry here, his was the only congregation in the neighborhood. At its close there were three others. After the release of Mr. Lang from his charge in 1802, this congregation formed a union with the congregation of West Conococheague or Welsh Run, and in October of the same year, extended a call to Mr. Robert Kennedy, a licentiate of the Presbytery of New Castle, which he accepted. The following April he was ordained and installed. The church seems to have been greatly quickened and blessed under young Mr. Kennedy's ministry. The congregation rapidly increased in numbers, so that in less than two years after his settlement it became necessary to enlarge the church building. This was done by adding twelve feet to the south side, the side immediately fronting the pulpit. Here we meet with another event of interest. Some time during the pastorate of Mr. Kennedy, a Mr. Boreland opened a classical school in the Old Study House which has already been described. In the welfare of this school, Mr. Kennedy, a good classical scholar himself, took a deep interest. Some of the lads and young men trained in this school, afterward occupied positions of prominence and usefulness. Among them were Matthew Sinclair Clarke, clerk of the House of Representatives, Dr. George Clarke, Rev. John X. Clarke, who was noted for his pulpit eloquence, Thos. G. McCullough, Esq., Dr. John Boggs and Rev. John Lind, who was pastor of the Associate Reformed Church in this place, for twenty years. The value of such schools to a church and community can scarcely be over-estimated, and those in charge of them exert a profound and lasting influence of which they themselves are hardly aware. All honor to them. During the pastorate of Mr. Kennedy, Mr. Archibald Fleming and Dr. Andrew Heather-

ington were added to the session. Mr. Wm. Bleakney, who resided in the neighborhood of Waynesboro, was also a member of session at this time. The Presbyterians living in the region of Waynesboro still belonged to this congregation. They had as yet, no separate session. Those who remember Mr. Bleakney well say that he was an elder; and that he and others in the region of Waynesboro came to the Red Church. Mr. Bleakney's name is among the signers of the call to Mr. Kennedy. He died about 1820. His remains lie in the graveyard near the Spring. I have made particular mention of him because his place in the eldership of this church has hitherto been overlooked.

After a pastorate of thirteen years Mr. Kennedy, having been released from his charge here, went to Cumberland, where he remained in charge of the church and academy for nine years. He then returned to Welsh Run, where he continued in the work of the ministry, preaching part of the time in McConnellsburg, until his death in 1843. Some account of the man who served this church during the early part of the present century may be of interest. He is described as having been a man of "medium height, slender in build, of fair complexion, blue eyes and very near sighted." In the delivery of his sermons, his manner was not of a kind to produce great popular effect. He evidently gave little attention to elocution. His manner was not animated. His tone was somewhat monotonous and drawling. But he was a man of acute intellect. His mind was well stored and disciplined. In the estimation of his brethren in the ministry, who make more of the matter of a sermon than of the manner of delivery, he took a high rank as a preacher. One who was long his co-presbyter, speaks of him, as follows: "As a preacher he had few superiors. The plan of his discourses was as clear as the sun. He could pour a flood of light on almost every subject he discussed, and there was much pleasure and profit in attending to his sermons. They were always orthodox, always to the point, always instructive and frequently very impressive." The judgment of all his brethren who knew him most intimately agrees with this. He was a man of independent thought and somewhat eccentric, as the following account of his ordination taken from the minutes of Presbytery shows. "He requested the Presbytery to dispense in his case with the ceremony of the imposition of hands, alleging that it was not

intended to be continued in the church after the cessation of miraculous gifts. Presbytery was not disposed to listen to his objections, but gave him half an hour to decide whether he would remain unordained or submit to be ordained in the usual way. With deep feeling he at length submitted to the judgment of Presbytery." Mr. Kennedy sought the things that made for peace and greatly deplored the agitation which finally resulted in the disruption of the church in 1837. He deprecated controversy, but if forced into it, "his sarcasm was delicate, pointed and always made a clear cut, like a sharp, smooth, highly sharpened razor." He was also a man of liberal views in the best sense of that word. Independent and decided in his own convictions and modes of thought, he conceded the same right to others. Thoroughly orthodox himself he had little patience with heresy-hunters. To his great honor it is also said that he was one of the first advocates of temperance in Franklin county. During the latter years of his life, he devoted part of his time to farming, but he refused to sell his grain to the distillers, of whom there were then about forty in the county, and who purchased a large portion of the grain offered for sale. He was also one of the first to break through the miserable practice, which prevailed universally at the time, of taking liquor into the harvest field. Unable to get hands, because he would not furnish them with liquor, he shouldered his cradle and went into the harvest field himself, assisted by a bound-boy of sixteen and two sons eleven and twelve years of age. After the first day, his daughter at her own earnest request, went into the field with them. The little party toiled on in the hot sun until all their neighbors were done, when they became ashamed and turned in and cut out the balance of the harvest in a day. *But they got no liquor.* It was a glorious triumph and thoroughly characteristic of the man. In whatever age he might have lived, Mr. Kennedy would have been found in the advanced line of those who are foremost in pushing forward every right movement. He was born a leader and a reformer, moving in advance of most of the men of his time. Such was the man who ministered to this church from 1803 to 1816.—After his release the pulpit remained vacant for two years. Candidate after candidate was heard; at least one meeting was held for the election of a pastor which ended in a failure to agree. At length in 1818 a call was extended to Rev.

James Buchanan, which he accepted and at once entered upon his duties, agreeing to preach every third Sabbath in Waynesboro'. It was about this time that the Presbyterians living in and about Waynesboro' became a separate congregation, without, however, going through the formality of a regular organization. It appears that previous to this time they had never had a separate session, nor held communion services.— They all came to the Red Church on communion occasions. Mr. Buchanan is described as having been a man of commanding presence and grave in manner. Any one would have known him to be a clergyman. He was careful about his dress; and in this very much unlike his predecessor, Mr. Kennedy, who was very careless in the matter of dress; perhaps too much so. His sermons, were short, compact, concise; remarkably so for that day. Few men had the ability to say so much in so few words. The testimony of those who were his co-presbyters is, that, though he could not be called an eloquent or brilliant man, he was an able preacher. He had, however a very low estimate of his own abilities. Owing perhaps to a deranged condition of the nervous system, he frequently fell into a state of deep melancholy. He was often a great sufferer from this cause. He became so nervous and timid, that for a time he refused to solemnize marriages even between members of his own congregation. But that which particularly distinguishes him from all the other pastors who have served this church, as well as from most men, was his wonderful force of character. There certainly have been greater preachers than he, but few men ever leave such an impression upon a congregation and community as did Mr. Buchanan. Seldom does it occur that one is remembered so long with such a feeling of awe and affection. It is now nearly forty years since he walked these streets, and yet among those who knew him, both here and at Waynesboro', at the mention of his name the revered and beloved man of God seems to rise up before them, awakening a feeling of awe and affection which they are unable to express in words. His people both feared and loved him, and it is difficult to tell which was predominant, the feeling of fear or of love. He was revered and loved by the whole community. Such was the man who went in and out before this people for twenty years, breaking to them the bread of life. About the time of Mr. Buchanan's settlement, the first Sabbath School was organized. The

exact date of its organization is not known. It was a Union School, held in the brick school house which stood on the site of the present public school buildings. In 1825 it was removed to the old White Church, where its sessions were held for about three years when the old church was torn down, after which the school was held in the basement of this building. Subsequently it was moved to the lecture room where it has been held ever since.

Mr. David Fullerton was the first Superintendent. His successors have been Mr. Davis, Mr. Daniel Snively, Mr. S. P. Moore, Mr. James McDowell, who held the office during Mr. Buchanan's pastorate, General David Detrich and Mr. G. F. Zeigler who fills the position at present. During the pastorate of Mr. Buchanan we meet with the first distinct traces of the Board of Trustees, though there may have been such a Board long before. But the first Trustees of which we have any knowledge, were Messrs. James Allison, Andrew Snively, Nathan McDowell, A. Smith Davison and James Watson. These were elected sometime during the early part of Mr. Buchanan's pastorate. There was nothing further of special importance in his ministry until about ten years after his settlement, when an event took place which closes the second and begins—

THE THIRD PERIOD of the history of the congregation, which extends to the present time.

I refer to the union of the congregations worshipping in what were known as the Red and White churches. Thus far we have been tracing the history of the congregation in the Red Church. Let us briefly trace the history of the other. The following account is condensed from a sketch by Rev. Mr. Wightman.

Rev. Matthew Lind who came from Ireland in 1774, was the first pastor. It was organized as a Reformed Presbyterian Church, probably not very long after Mr. Lind's arrival. In 1782 there was a partial union between the Reformed and Associate churches. Mr. Lind and his congregation entered that Union. The White Church stood at the east side of town on Baltimore Street, where the old grave-yard now is. It was probably erected in 1792. The ground on which it stood was conveyed by Messrs. James McLanahan and John Allison to the trustees; Messrs. John Gebby, Geo. Clark, Andrew Reed, John Coughran and James Crooks, in May, 1791. It seems to

have been one of the most influential congregations in the Associate Reformed Church. It was here that the trial of the celebrated Dr. John Mason took place in which he defended himself so ably in the practice of open communion.

The first session of this church, tradition says, was composed of the following persons : James M'Lanahan, Wm. Gebby, Andrew Reed, David Fullerton, George Clarke and Joseph Gebby. Mr. Lind's pastorate closed with his death which occurred on the 21st of April, 1800. He was succeeded by Rev. John Young, whose pastorate lasted less than three years. Mr. Young died on the 24th of July, 1803, in the prime of life, to the great grief of his congregation. His successor was Rev. John Lind, son of the first pastor. He had been one of the young men who studied under Mr. Boreland in the *Old Log Study House*. He died September 24, 1821, in the 41st year of his age and the 20th of his pastorate. He had been pastor of the congregation in the White Church about fifteen years when Mr. Buchanan took charge of the congregation worshipping in the Red Church.

Rev. Mathew Fullerton succeeded Mr. Lind, giving one half his time to the Associate Church, in Hagerstown, where he resided. "In May, 1822," says Mr. Wightman, "a partial union of the Associate Reformed Church had been effected with the General Assembly of the Presbyterian Church, leaving a minority, however, who would not consent to be so absorbed. With this union Messrs. Lind and Fullerton were both in the fullest sympathy. It was the purpose of Mr. Lind to have connected himself with the Presbytery at Carlisle, at the meeting which convened one month after his death. In this intended movement his people were with him. Accordingly with the advice and under the direction of his successor, Mr. Fullerton, the transition was effected ; and the congregation worshipping in the old White Church ceased to be Associate Reformed and became connected with the Presbyterian, in the year 1825 or '26," about forty years after its organization.— "Thus, for a time, there were in this vicinity two churches in connection with the General Assembly. Their relations were of the kindest possible, and it was accordingly arranged that Mr. Fullerton should preach here only on the days that Mr. Buchanan was preaching in Waynesboro'. There were two places of worship and two ministers, but the congregation was the same. This good fellowship tended to strengthen the

bonds of union and prepare them for actual consolidation. There was no reason why they should remain apart. They adopted the same order of worship and discipline, and they sang the same old versions of David's Psalms. Accordingly by the consent of Presbytery, and with the encouragement of their respective pastors, they coalesced, and became one about the year 1827 or '28, the church in Greencastle securing from that time the entire services of Mr. Buchanan, and Mr. Fullerton giving his whole time to the church in Hagerstown." With this union begins the Third period of the history of the church. Some important changes were then effected. At the time of the union it was agreed that both the church buildings should be abandoned and a larger one erected in their stead. It was also understood that a new site should be chosen. Greencastle was now fifty years old and had grown to be quite a village. It was a great inconvenience to the people living in town, and in many cases a hardship, to walk out to the Red Church. It was proposed, therefore, to build the new church in the town. But to this movement many of the people in the country were opposed. The older people were especially loath to leave the place where they had met for the worship of God from childhood. It was breaking up the most sacred and hallowed associations of their lives. Some of them never became reconciled to it. But when Col. Allison laid out the town of Greencastle fifty years before, he virtually settled the final location of the church. Accordingly, in 1829 or '30, the old churches were abandoned with deep feelings of sorrow, and the building in which we are now assembled was erected, though not in its present form, by the united congregation. The congregation were led forward in this work by the Trustees, whose names have been already mentioned.—The completion of the new church was followed by a very gracious outpouring of the Holy Spirit. God's people were revived. The careless and impenitent in great numbers were awakened and brought to Christ. The meetings were continued from week to week. It was the greatest religious awakening known, up to that time, in the history of the church.—Some who became the subjects of divine grace during that revival, are still living, and their lives, for these many years, have borne testimony to the genuineness of the work.

One evening, during the meetings, a thing was done that had never been done before in that congregation. A hymn

was announced and sung. Had this been done at any other time it would probably have broken up the meeting. But the hearts of the people were warm and tender. They simply sat in silent amazement, shocked and grieved at the sudden and unexpected innovation. On subsequent evenings other hymns were sung. The feeling which it at first raised began to abate. After the revival meetings closed the use of hymns was continued, though for some years, one Psalm was sung at each service, out of regard to the feelings and wishes of some of the members of the congregation, who had long been accustomed to their use.

During the early part of the pastorate of Mr. Buchanan, the session was increased by the addition of Dr. John Boggs, Messrs. John McLain, James Davison and William Bratton.— And at the time of the union of the two congregations Mr. David Fullerton, who had been an elder in the White Church was added to the session of the united Church.

Mr. Buchanan gave up his charge here in 1839, and removed to Logansport, Indiana, where he died on the 16th of September, 1843, going to his reward only a few weeks before his predecessor in the pastorate of this church, Mr. Kennedy, who died the following month at Welsh Run. Mr. Buchanan left just one hundred years after the installation of the first pastor, Mr. Caven. During this time the church had five pastors. In the thirty-five years that have elapsed since, the present is the seventh pastorate.

Rev. J. S. Marshall Davie was Mr. Buchanan's successor.— He took charge of the congregation in 1840, giving one-third of his time, for the first year, to the church in Hagerstown. Afterward he preached every third Sabbath in Waynesboro'. Mr. Davie was very unlike his predecessor in almost every respect. Everything about the one had the clerical stamp on it; the other was just the opposite. The one was exceedingly diffident and rarely ventured on extemporaneous discourse. He wrote and committed all his sermons. The other was self-possessed, fluent, and excelled as an extemporaneous speaker. He preached most effectively in this way. The one was concise and clear in his style; the other rather diffuse. And yet both did a good work for Christ. Thus, God in his wisdom employs men of widely different gifts for the accomplishment of His purposes of grace. Mr. Davie was a warm advocate of the temperance cause and frequently made it a subject of

discourse in the pulpit. During his ministry, Mr. Alexander Gordon, Mr. James McDowell and Mr. Thomas Crosson were elected and ordained as deacons, the only persons ever elected to that office in this congregation. For many years Mr. Gordon has been the only deacon, both the others having gone to their reward. At his own request Mr. Davie was released from his charge April 9th, 1845.

Rev. T. V. Moore, pastor of the 2nd Presbyterian Church of Carlisle, was called to succeed him. He was installed May 15th, 1845. On the first Sabbath of the December following, Dr. James K. Davidson and Mr. John Waddell were ordained and installed as ruling elders. Dr. Davidson's father and grandfather before him had both been members of the session, so that the family has been represented in the session for more than a hundred years. About this time the Board of Trustees, whose number had been reduced by death, was increased by the election of Messrs. Geo. Davidson, John Rowe, G. W. Zeigler, John McLanahan and Wm. McCrory. In subsequent years, Mr. Benj. Snively, Capt. James Brown, Mr. Andrew Davison, Mr. John Ruthrauff, Mr. J. B. Crowell and Mr. S. H. Prather, were added to the Board to fill the places made vacant by death and removal.

Mr. Moore was a man of great power in the pulpit. It was evident from the first that he was destined to take his place among the foremost preachers of the land. His labors here were greatly blessed. During the winter and spring of '46, the Spirit of God came upon the congregation in great power. At the communion in April, thirty-eight were added to the membership of the church on profession of their faith in Christ. A year later twelve more were added. The entire congregation was much devoted to him. But notwithstanding these evidences of the Divine favor, he asked Presbytery at their meeting in April, 1847, to dissolve the pastoral relation, that he might accept a call to the 1st Presbyterian Church, in Richmond, Virginia. His request was granted and the congregation was again without a pastor. After a long and useful pastorate in Richmond, Mr. Moore, sometime after the close of the war, accepted a call to a church in Nashville, where he died in 1871.

On the 14th of February, 1848, Wm. M. Paxton, then a student in the Theological Seminary, at Princeton, was called to succeed Mr. Moore. The following spring, after complet-

ing his studies, he began his labors here, and on the 1st of October following was ordained and installed. Mr. Paxton was a hard student, and from the first displayed more than ordinary gifts as a preacher. The people were much pleased with him, and indulged the hope that he might long continue to be their pastor; but they were doomed to disappointment. After a pastorate of two years, at Mr. Paxton's own request, the pastoral relation was dissolved that he might accept a call to the 1st Presbyterian Church of Pittsburg. Though his ministry here was so short, it was not without fruit. There were regular accessions to the church at almost every communion. But owing to the emigration westward, which had been going on for years, and was still continuing, there was through three or four pastorates, no actual increase in the membership. To the energy of young Mr. Paxton, we are also largely indebted for our comfortable lecture room. Previous to this the Wednesday evening and Sabbath School services were held in the basement of this building.

After the departure of Mr. Paxton the pulpit remained vacant for two years. Both Mr. Moore and Mr. Paxton took a high rank as preachers from the very start. After sitting under the ministrations of such preachers the congregation was not easily satisfied. Candidate after candidate was heard in vain, though many of them were men of ability. But finally, after a vacancy of two years, they united in calling Mr. Edwin Emerson, a licentiate of the Presbytery of New Jersey, who was ordained and installed on the 31st of August, 1852. For a time the church was in a prosperous condition, under the ministry of Mr. Emerson; but in the course of four or five years he began to grow discouraged over the spiritual condition of the church. The congregation became smaller. There was a falling off in the revenues of the church. Mr. Emerson himself began to be in doubt whether his work here were not done; and so expressed himself to the session. The members of the session together with the pastor, began to feel keenly the low spiritual condition of the church, and were led to cry earnestly to God for His blessing. In this feeling of need, the work of grace which followed, had already begun. During the winter of '58 and '59, there was an outpouring of the Holy Spirit, resulting in the revival of christians, and the awakening and conversion of many of the impenitent. It is said the first manifestations of the Spirit's presence were in

connection with a communion service. The meetings were continued for several weeks. Twenty-five were added during the year to the membership of the church. Just previous to this gracious revival, Messrs. Wm. McCrory, Alex. Gordon, J. C. McLanahan, Matthew Miller and David Detrich, were ordained and installed as ruling Elders. Sometime time during the summer of '54, about two years after Mr. Emerson's settlement, by resolution of the session the first regular collection was taken up for the Board of Church Extension.

Mr. Emerson had served this congregation longer than any of his predecessors since the pastorate of Mr. Buchanan, and longer than any of his successors have done, when on the 14th of August, 1860, the pastoral relation was dissolved that he might accept a professorship in the Troy University.

The pulpit had not been vacant more than a month when the congregation united in extending a call to Rev. R. B. Moore, which, however, he declined to accept. On the 24th of December following, Mr. William T. Beatty was unanimously elected pastor. Mr. Beatty entered upon his duties immediately. On the 16th of May, 1861, the Presbytery of Carlisle being in session in Green Castle, he was ordained and installed. Two years later, on the 15th of April, 1863, the relation was dissolved that he might accept a call to the First Presbyterian Church of New Brunswick. Mr. Beatty was here during the early excitement of the war. It was not a time favorable to the promotion of the spiritual welfare of a congregation. Still his ministry was not without fruit in this respect. There were however, some other important advances during his brief pastorate. During the summer of 1861, the substantial and commodious parsonage which has contributed so much to the comfort of his successors, was erected at a cost of \$3,500. It was built at a time when both labor and material were very cheap, so that its present value is much more than its original cost. During Mr. Beatty's ministry, the session resolved to take up collections for all the Boards of the Church, which had never before been done. This was another advance step.

In less than a month after Mr. Beatty was released, Mr. J. W. Wightman, a licentiate of the Presbytery of Pittsburg, was called to succeed him. During Mr. Wightman's entire pastorate the church was in a prosperous condition. Though there does not seem to have been any such great out-pouring of the Spirit as occurred during the pastor-

ates of Mr. Buchannan and Mr. Moore, the membership of the church was considerably increased by regular accessions. At one or two communions as many as twelve or fifteen were added. In his historical discourse, preached at the close of the sixth year of his pastorate, and a little more than a year before he left, Mr. Wightman states that up to that time sixty-nine persons had been added to the membership, an increase over deaths and removals of thirty-seven; making the total membership two hundred and eleven. In his estimate of the total membership, however, Mr. Wightman probably took the roll as he found it; for two years later—a few months after he left—the session, after revising the roll of members, reported one hundred and seventy-five.

There was this increase, however, of nearly forty during the first six years of his ministry.

The prosperous condition of the congregation at this time, is further indicated by the fact that during the summer of 1867 the church building was repaired and enlarged and made the comfortable place of worship, we now find it, a cost of about \$7,000. The lecture room was also handsomely refitted. The Board of Trustees which then consisted of Messrs. George H. Davidson, John Rowe, George W. Zeigler, Andrew Davison, James M. Brown, John Ruthrauff, J. B. Crowell and S. H. Prather did much toward the successful prosecution of this enterprise.

The session lost one of its number in the death of Mr. James Davison.

Mr. Wightman gave one-third of his time, as did Mr. Beaty also, to the church at Waynesboro, to which he was regularly called at the same time he received a call to the church here. It was in this part of his charge that his labors were most signally blessed. When he took charge of the church in Waynesboro', it was in a very low condition. The people had lost all heart to work. But, encouraged by their pastor, they finally undertook to build a house of worship which they completed in 1868. It was the first place of worship which they had ever owned exclusively. The following winter the congregation was visited with the most powerful revival ever known in its history.

But in the fall of 1870, after a pastorate of seven and a-half years, Mr. Wightman was called by the Trustees of Wilson College to take charge of that Institution. This call he

thought it his duty to accept and asked the congregation to join with him in a request to Presbytery to dissolve the pastoral relation. The congregation, however, though not disposed to interfere with their pastor in whatever might seem to him to be his duty, were unwilling to take any responsibility in severing a relation which God had so greatly blessed to their good. At a meeting called for the purpose, the following paper was adopted and sent up to Presbytery as expressing the mind of the congregation. "Whereas, our pastor, the Rev. J. W. Wightman, has asked this congregation to unite with him in a request to the Presbytery of Carlisle to dissolve the pastoral relation now existing between him and this congregation ; Therefore, Resolved, that owing to the success that continues to attend his labors in our midst, and the cordial feeling that still exists between pastor and people, we cannot unite with him in his request to Presbytery ; yet, if Presbytery should, in its wisdom, decide that it would be for the glory of Christ and the interests of His church to grant the request of Rev. J. W. Wightman, and dissolve the pastoral relation existing between him and this congregation, that we will interpose no objections but submit to its decision."

Notwithstanding this action of the congregation, at a meeting of Presbytery on the 4th of Oct., 1870, Mr. Wightman's request was granted and the pastoral relation was dissolved. Thus six pastors had come and gone within thirty years. Not one of them remained for a period of ten years. The pulpit was now vacant for a year, when in October, 1871, a call was extended to your present pastor, who entered upon his duties the first Sabbath of January, 1872, and was installed Feb. 10. During the present pastorate, ninety-five have been added to the roll of members ; seventy-two of this number, on profession of their faith in Christ. Seventeen have been removed by death. Two of these were members of the Board of Trustees, Capt. James M. Brown and Mr. Andrew Davison.

It is cause for thanksgiving that all the members of session, though most of them are approaching near the allotted three score and ten, are still spared to us. The session is composed of the same persons that it has been for years, viz : Dr. James K. Davidson, Alexander Gordon, Wm. McCrory, David Detrich and J. C. McLanahan. It may be mentioned here that Mr. Matthew Miller, who was ordained an Elder with Messrs. Gordon, McCrory, Detrich and McLanahan, died a few weeks

ago in Milan, Ill., whither he had removed several years since. He was a good man and died as he had lived, trusting in Christ.

It is a remarkable fact that this congregation in all its history, has never been called to bury a pastor. Not one of the ministers who have served this church have died within its bounds, unless it was Mr. Lang.

It is a matter of wonder, perhaps, with some, why this church should not be larger than it is. It should not be forgotten that for many years it has been a nursery. Hundreds have gone out from this congregation, like Mr. Miller, into all parts of the land, where they have become pillars in the Church of Christ, and are doing more for His cause than they could have done if they had remained here. This is a grand feature in the history of our congregation—the number of noble men and women we have been able to send out to work for the Master in other portions of His vineyard. The influence of the congregation has not been merely local. It reaches out all over the land.

This narrative would be incomplete without some notice of the “Woman’s Missionary Society.” The women of the congregation, rather than the men, have always been the real life and support of the church. In every good work they have borne an active part. The inspiration has usually come from them. For many years they sustained a Sewing Society in the interest of Missionary and other benevolent objects, but feeling that they ought to do something more directly for the salvation of their poor heathen sisters, a meeting was held in the lecture room, on Tuesday evening, July 15th, 1873, and an organization was effected under the name of “*The Green Castle Auxiliary of the Woman’s Foreign Missionary Society of the Presbyterian Church.*” The following officers were elected, viz: President, Mrs. H. J. Agnew; Vice President, Mrs. S. L. Richardson; Secretary, Mrs. M. W. Welsh; Treasurer, Mrs. E. W. Rowe. The Society is now supporting a scholar in the school at Beirout, Syria. It meets regularly once a month. With a view of cultivating a missionary spirit among the children, under the direction of Miss M. J. Agnew, the little girls have been organized into a band called “Lilies of the Valley.” May the fragrance of their lives be as a sweet-smelling savor to God, and be wafted by Heavenly breezes to distant lands, to gladden the hearts of children sitting in heathen darkness.

It can be truly said, I think, that the church is still in a harmonious and prosperous condition. We have a beautiful and comfortable, if not expensive, church-building, lecture-room and parsonage, without a dollar of debt on either.—There is also a perpetual insurance on all the church property.

Such then, brethren, is our history and present condition. In this review of the past we find many lessons of instruction. Our history contains much both to encourage and warn us.—But I have already detained you long. The lessons in which this history abounds will readily suggest themselves to your minds. I cannot forbear saying however, in conclusion, that this church should be dearer to each one of us hereafter, than it has ever been before. Speaking for myself, I can truly say, that I regard it as the highest privilege and greatest honor of my life to have a place among the honored men who have served this congregation. And may not each of you well regard it as an honor and privilege to have a place among its members? How much each of you owe to the quiet influence of the congregation with which you have been connected. It is not the church that is honored by our connection with it, but we who are honored by being allowed a place within its pale. Here in this church, generation after generation have been schooled, and disciplined and prepared for a place in God's kingdom of glory. What a season of joy and exultation will it be when the end has come, when our history here on earth has closed, and the successive generations who have worshipped here, pastors and people, shall meet around God's throne to worship him forever. Let the church then have the best place in our affections. Let us withhold nothing that may be needful to promote its interests, for to its hallowed influences, under God, we are indebted for our greatest blessings and dearest hopes.

